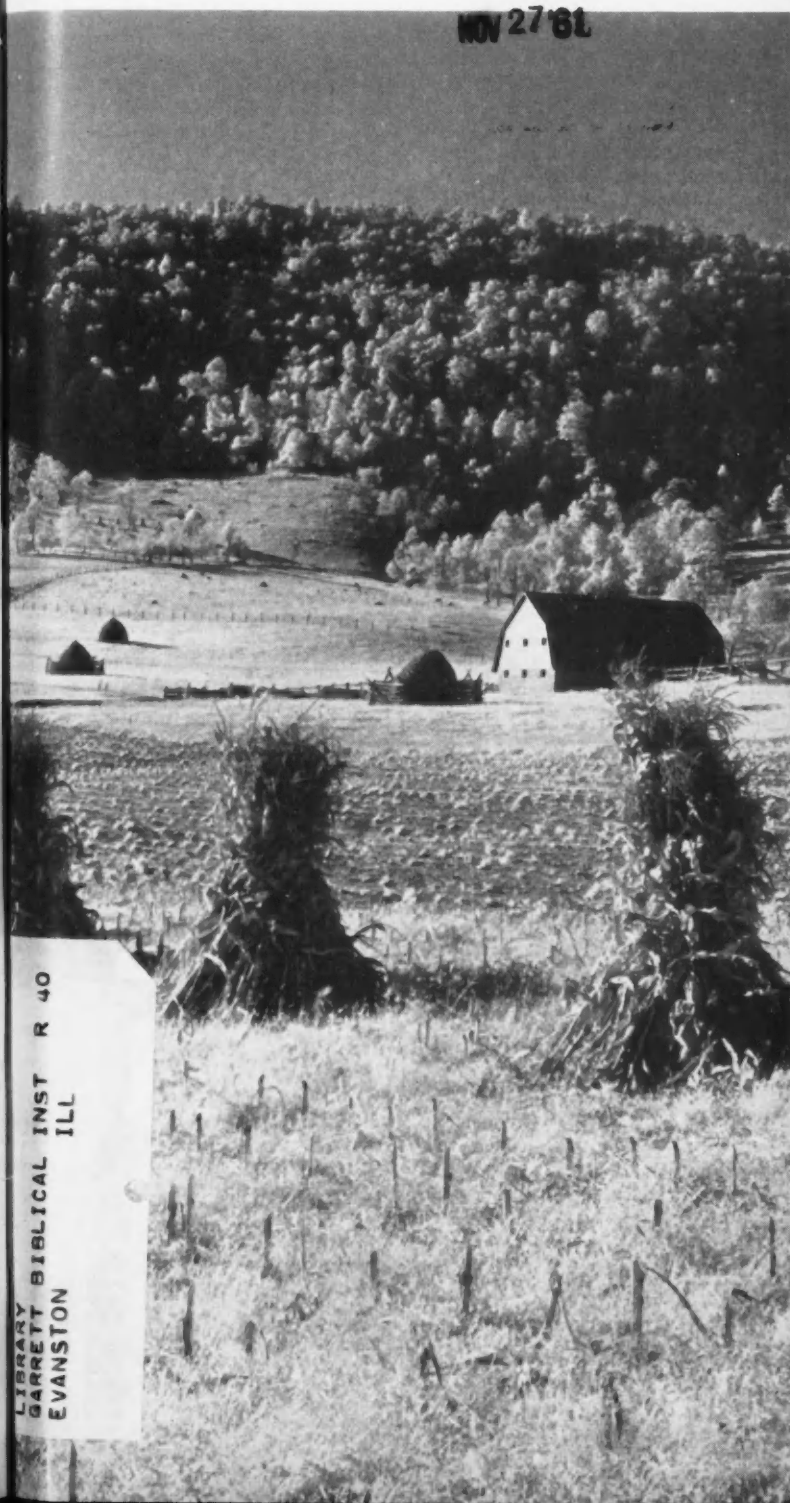


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"Come, ye thankful people, come"
(See page 2)

insurance companies— STOCK or MUTUAL?

by Andrew Hobart
President,
Ministers Life & Casualty Union



Most life insurance companies fall into two types . . . stock or mutual. Here, briefly, are the differences.

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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

A Congressional controversy over birth control advice in public hospitals in the District of Columbia is expected after a recent announcement by district commissioners that funds for that purpose will be sought in their 1962-3 budget. It was recently disclosed that Representative Louis C. Rabaut, a prominent Roman Catholic layman and strong foe of birth control, had blocked use of funds voted by Congress in this year's budget to operate expanded birth control clinics.

Dean M. Kelley, executive director of the Department of Religious Liberty, National Council of Churches, recently chided Protestants who encourage using government funds for church-supported institutions. "How can you oppose (federal) aid to Roman Catholic parochial schools when you have accepted funds for hospitals and churches for years?" Mr. Kelly asks. "Either we are going to have to modify our custom of accepting . . . what money is offered us, or we shall have to give up our traditional opposition to those churches and institutions that do accept it," he declared.

There have been "significant increases in arrests and convictions for violations of the postal obscenity laws." As a result of a stepped-up enforcement campaign by the postal inspection service, 69 convictions have been obtained in federal courts for the quarter ending September 30, with 98 persons having been arrested for violations during the same period.

The Midwest City School Board in Oklahoma has been ordered by District Judge Robert Hert to end a five-year practice of providing school bus transportation to pupils of the St. Philip Neri Catholic School. The injunction action followed filing of such a request by a Midwest City citizen who contended that free bus service to parochial school children violated the Oklahoma constitution. The Midwest City school superintendent said that up to 200 parochial school pupils rode on 18 of the school system's 94 bus routes. He and the school board

contended that offering the rides was a good neighbor policy involving no inconvenience or additional cost, and that the injunction would not eliminate a single bus run.

In continuing developments in the field of interdenominational understanding Lutheran groups in the National Lutheran Council have accepted a Presbyterian proposal to engage in theological conversations. Spokesman for the two groups emphasized that "merger is not being discussed." These conversations are to be purely theological. First meeting of the two groups is tentatively scheduled for January, 1962, another in the spring of 1963, and a third in the spring of 1964.

A Chapel Hill, North Carolina, church group is urging citizens to give a sum "equal to the cost of a family fallout shelter" to the United Nations since "the only hope for survival is an orderly government on a world scale." Twenty-six persons, including ministers and laymen of various denominations who signed the original document, have each pledged to give the United Nations a sum equal to the cost of a fallout shelter. Meanwhile, the Green Mountain Christian Church in Johnson County, Colorado, is planning a church structure which would double as a community fallout shelter. Denver Civil Defense authorities report that there is no other such building in the United States.

One of the few confessions of weakness and failure among communists was that of the secretary of the Communist Party's Moscow Committee, Miss Olga Kolchina, who was critical of the party's activity in stamping out religion in Russia. In addressing the Communists' 22nd Congress held recently in Moscow, she claimed party organs had weakened their atheistic propaganda and had ignored that many persons were still under influence of the church; she also called attention to religious activities among the clergy and attacked a party group for not finding effective and new methods for its atheistic propaganda.

the cover

Population patterns indicate that by 1970, over 65 per cent of Americans will be living in sprawling metropolitan areas. With this trend, this peaceful scene may soon give way to rows of houses and a massive shopping center. Even so, rolling hills and a plentiful harvest continue to symbolize Thanksgiving to Americans. And we will continue to recall that the One who is Lord over the fields and the shopping centers is the source of all that we have. It is for Him that we are ultimately thankful.—Photo by Max Tharpe.

COMMENT

Don't Be Misled

METHODISTS should not let their judgment be impaired by pro-Portugal stories being given space in magazines and news media. At best, half truths leave untold another side of the story about Portugal and Angola.

An American public relations firm is busily engaged in getting the pro-Portugal story to the American people, duly timed to develop support for the UN debate on this controversy expected soon.

Many may be confused with the pro-Portugal story. It differs sharply with the position adopted by the Methodist Board of Missions on September 29 (CHRISTIAN ADVOCATE, Oct. 12. See also Aug. 17).

The Mission board statement deplores violence committed by Africans and Portuguese alike, but it also points to the "brutal and repressive conditions which led Africans to revolt against the Portuguese government in Angola in the first place." Through personal contact and through numerous resource materials made available, we are firmly convinced that current pro-Portugal propaganda represents a deliberate attempt to secure sympathetic support for a questionable cause. Sources of information being disseminated by Methodist missions leaders include Methodist bishops, Angolese students brought out for additional training, and returned missionaries, all persons intimately familiar with existing conditions in Angola. Their word must be set over against that of those responsible for an attempt to set world opinion against the Angolese.

More than 30,000 Africans and 1,500 whites have been reportedly killed in military reprisals directed against Africans who have revolted against unbearable conditions, including enforced labor, long continued against them. Portuguese efforts seem directed at liquidating African leadership and those directing training enterprises.

Contrary to what may otherwise be said, Methodist leadership insists the African revolt in Angola is not communist initiated. No one denies certain communist elements have sought to use the revolt to serve their own ends, but with little success.

The Portuguese desire to retain at all costs political and economic control of the Angolese. From these points of view, Portugal has everything to lose and nothing to gain if long held controls are lost; the African has everything to gain and nothing to lose.

Our concern is that American Methodists know both sides of the story. When they do, we have little doubt where their sympathies will lie. The U.S. State Department has twice within the last eight months supported the Africans. It must have had good reason.

Recognizing the Ambiguities

THE PROBLEM of the good-guy, bad-guy philosophy continues to plague us, both on the world scene and the home front. This is an attitude that classifies nations and individuals as either bad or good, but not a mixture of both. In the old western movies, this over-simplification was accomplished by having the hero wear white and the villain

wear black. There was no confusion in your mind as to where your sentiments should lie.

Christians should have learned by now that they, of all people, should not fall into this bad-guy, good-guy heresy. Such an attitude eliminates compassion and replaces it with self-righteousness, contempt, and pity. It breaks down lines of communication between those who feel themselves to be good and those who are branded bad. This attitude may clean up the conversation when the preacher enters the barber shop, but it may also leave the barber shop crowd with the feeling that the language of the Church is irrelevant to their mundane existence.

The truth is, we are all potentially good and bad, needing redemption by the love of God. When we are so redeemed, what goodness we do possess is a trust and not something of which we can boast. We are a mixture of both the good and the bad. The good is a gift from God. The bad grows out of our natural inclination to secure our own place.

It is the human predicament and challenge to live out our lives on earth in an ambiguous condition. But because God himself has come into this predicament to redeem us, we should view a "fallen" neighbor with compassion rather than pity and self-righteousness. Our ministry among the overtly immoral of the community can be effective to the extent we convey this attitude of compassion, born of our own awareness of forgiveness. When we recognize that but for the grace of God we, too, would be in our brother's place, then our ministry rings with the proper New Testament sound.

But when we view overt evil as something to be condemned, the plaything of the weak, then we adopt a stance more becoming to the Pharisee than to the Christ. If we come across this way to the overtly immoral members of our community, we have traveled a long way from the One who was at home with the publican, the harlot, and the thief.

Only those individuals and those nations who confess their ambiguity are thereby granted the Grace that transcends all ambiguities.

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OPEN Forum

LETTERS TO THE EDITORS

On Spiritual Growth

EDITORS: How long are we going to keep kidding ourselves? I'm speaking now of your *Comment, The Word from Oslo* [Sept. 28, p. 3], and many others in a similar vein. I honestly doubt that you can be serious when you see the means of renewal and vitality in the various programs adopted by our church. Methodism no longer is a church where such renewal can take place.

We are obsessed with what Methodism has become rather than what it should be. We glory in our 10 million members, in being the largest single Protestant denomination. Actually, this is the sorriest thing which can be said about us. We must adopt goals of members to be received. But where is the measure of our spiritual depth and growth?

Yes, we talk about renewal, but we pass legislation which does not permit us to remove a name from our rolls for five years. We are the victim of our mass-oriented culture. We are hardly Methodists of the early class meeting where one had to bear the fruits of his faith or be removed.

What is the problem? Why, we are all bound up in the 26 programs and emphases of The Methodist Church. We are scatter-shot, and we seldom hit anything with any impact. How many of the 10 million are deeply committed so that their church comes first with the way to meet the critical problem in our world—peace? One million? I doubt it.

The answer? It would be to shake up The Methodist Church. We'd lose prestige, possessions, people, programs, but we would have power, the power of God in us. I'd like to start out a program in my church with something other than a commission, which has the disciplinary responsibility. I'd like to start out with a prayer group or Bible study group, which would seek and find its own responsibility from God.

Am I foolish, naïve, unrealistic?

EDWARD W. PFLUKE, JR.

First Methodist Church
Blue Earth, Minn.

A Need for Logic

EDITORS: I suggest Dr. Jack S. Wilkes enroll in a good college course in logic [Words of Caution on the Blake Proposal, Sept. 14, p. 9]. This was a curious

article indeed—starting with the affirmation of his deep concern for unity and then marshaling all possible arguments against unity. Particularly impressive in logic was his use of the early Methodists' lack of sectarian spirit as a motive for having such a spirit today.

I guess it's a good thing to be for unity as long as one doesn't actually want it.

Ah! come on! Let your yea be yea and your nay be nay.

EUGENE L. LOWRY

First Methodist Church
Wichita, Kan.

We Take the Blame

EDITORS: I don't know who goofed, you or Dr. Buchanan [*Is the Virgin Birth Really Valid?* Sept. 28, p. 13], but in the Bible I use, *God was in Christ reconciling the world to himself* is II Cor. 5:19, not 8:19.

Just thought it should be set straight.

FRED S. COLLINS

Methodist Church
Winnett, Mont.

Thank you for the correction. Considering what we did to Dr. Buchanan's closing sentence (below), the least we can do is take the blame for this one.—Eds.

EDITORS: The last sentence of my statement on the virgin birth was: "They traced it (Jesus' greatness) back to his Baptism, birth, or even before the creation of the world" [*Is the Virgin Birth Really Valid?*]. Rather than use an extra line of space, you placed a period after "before," and omitted "the creation of the world" in the publication of this note.

Of course I would not intentionally permit any one sentence, much less a whole article, that I have written to be concluded with a preposition. Nonetheless this experience has given me some new insights on the possible problems faced by the author of the Gospel of Mark. For years scholars have tried to discover or conjecture the reason this Gospel ends with a conjunction, "for" (*ephobounto gar*) (Mark 16:8). It is supposed that some circles of Christianity may not have liked the ending, so they tore it off the manuscript. Others think the end of the scroll on which Mark was written was worn from use until the conclusion was gone.

Now another possible solution may be considered. Mark may have submitted his Gospel for publication and suffered the normal limitations of editorial transmission. The editor may have come to the end of a page or scroll after having written the conjunction, "for." Instead of reorganizing his space and recopying the page, the editor put a period after the conjunction and omitted the conclusion. It may be, then, that authors whose manuscripts are altered by editors belong to an ancient Gospel tradition.

GEORGE WESLEY BUCHANAN
Wesley Theological Seminary
Washington, D. C.

EDITOR: *Is the Virgin Birth Really Valid?* has more to say about Professor Hanke's article on the *Validity of the Virgin Birth* [July 6, p. 10]. It seems our papers and professors cannot settle and agree on this doctrine of our Church. It is kept alive and continues to confuse and upset religious experiences. All that has been said and written has not made a single convert, nor has it caused a single soul to grow in grace and go on to perfection.

The belief in the virgin birth is largely a matter of personal Christian experience. The person who has been soundly converted, knows the place and hour, and has been filled with the Holy Spirit, has no trouble with this question. His deep experience gives him great personal faith in God. He knows there are many things in the Bible and life he does not understand, but he takes them by faith. . . .

W. E. CISSNA

Lakeland, Fla.

Retired member, Kentucky Conference

A Public Relations Man

EDITORS: Thank you for printing a sensitive expression of lay concern for the priesthood of all believers [letter from L. R. Lewis, *Open Forum*, Oct. 12, p. 4].

The lay leader is too often thought of as a public relations man. This fact has often troubled me as a minister.

Let us thank God for the benefits of a connectional church system, but let us not abuse it. The minister may and should lead in many phases of the church's life, not by virtue of privilege but because of training and experience, and he should remain sensitive to the life of Christ's Church beyond the local fellowship. But we have abused our universal priesthood if we fail to recognize and grant expression to the voice and ministry of laymen who have felt and understood the call of Christ.

If we call our laymen to "serve their church" only in terms of doing various jobs which help its "institutional" existence, we have called them only to the periphery, not the center, of the ministry which belongs to every capable Christian. The Church exists not for herself, but that the world might have the life she

has found—and laymen are her closest contact with the world she exists to serve, and save.

Let the minister lead—but let him do it in partnership with many ministers!

KENNETH FINERAN

Methodist Church
Buffalo Center, Iowa

What Is "The Way"?

EDITORS: Mr. Johnson's letter in *Open Forum* [Aug. 17, p. 6], *Prize to Be Sought*, gives the general feeling that it would be best to go back to the antebellum days of church trials and membership by probation.

Someone should remind Mr. Johnson that the step up from such days in our Methodist Church was a step in progress, and not some loosely organized movement. Rather, the step was based on the basic principles of freedom of religion and on an attempt to have the church adhere more to New Testament principles.

The Church is not a group of pious and cloistered saints who accept some members into its fellowship and blithely cast others out because they aren't good enough. The very purpose of the Church of Christ is the spiritual renewal and growth of those men who realize that they are sinners in need of the grace and love of God. Where else can men find such a fellowship of redemption and if they do not find it in the Church?

Mr. Johnson quotes that Bishop McKendree was "twice allowed to go his own way" by the Church. May I ask Mr. Johnson exactly where this "way" would lead with many of our youth today if a similar decision was made by our Church; on whose head would the responsibility rest if such would happen?

The duty of the Church is not to send people to "go their own way," but to direct people, through the preaching and teaching of the Gospel of Jesus Christ, to the "way, the truth, and the life."

DAVE DRAINE

Lancaster Methodist Charge
Lively, Va.

Christian Approach

EDITORS: Your news story on the services of retired ministers as supplies [July 6, p. 23] is appreciated.

Out of the experience of the years they have given to the church, their interest is a deep concern for its well being and an unqualified desire to deepen and strengthen its interests. They have given the years of their lives on its behalf and must have a value not to be pre-empted.

It would seem our Committees on Social Concern should give this some consideration. This is a matter of social concern at our own threshold and deserves a Christian approach.

G. E. MANNING

Oakfield, N.Y.

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A Christian Guiding Image of Marriage

By ARTHUR L. FOSTER

IN ORDER to formulate a contemporary Christian guiding image of marriage, it is necessary to ask what elements in our own peculiar cultural heritage are grounded in the realities of man's nature, and what are non-creative, destructive, and unreal to man's needs and being.

Among the Hebrew people a sacramental and an incipient companionability perception seem to have existed side by side, and there are even traces of romantic attachment. Monogamy, however, was not the rule prior to the Babylonian exile, while divorce in the Old Testament was freely conceded solely on the ground of the husband's displeasure.

The New Testament references of our Lord to marriage seem to reinforce a sacramental view of marriage as an indissoluble monogamous union, with divorce being an undesirable frustration of God's original intention, even when it is permissible.

The Pauline utterances are shaped by his eschatological concerns to a considerable degree. Paul regards marriage as permissible, and even necessary for some people as a remedy for lust, but he considers celibacy as superior in its usefulness in preparing for the expected imminent return of the Lord. What his view would have been had he not been so preoccupied with the parousia, is hard to predict. Yet there are some helpful clues. He calls marriage a *mysterion*—the Greek term for "mystery," later rendered "Sacramentum" in Latin. He also refers to the body as "temple of the Holy Spirit," indicating that he shared the Hebrew conception of the body as good, including sex. His term "flesh" denotes the improper use of one's body or mind

to fulfill the partial or segmental or imperializing needs of one element in human nature; the term does not decry the body or sexual desire *per se*.

The Roman Catholic Church, while theologically espousing the sacramental view of marriage, actually did so in such a way that the dignity of marriage was reduced. It came out, in part at least, as an institutionalized social solidarity function. Jerome, building on the Pauline eschatological ascetic emphasis, was as much an expression and architect of this trend as any early figure. Influenced also by the Greek conception of the evil of matter and sense, and by the Roman fashion of regarding child-bearing as the task of the proletariat, Jerome reveals himself as fundamentally anti-sex, anti-female, and anti-familial. For Jerome, virginity is the highest good; chaste widowhood is second, while marriage comes last in his scale of values as the least desirable estate of man. Sex relations are seen as unworthy and only justified when procreation is the aim. Enjoyment of the body is considered gross sin.

It was this reductionist image of marriage that became the dominant motif of Medieval Christianity and which evoked two strong reactions—the romantic and the Protestant.

The romantic reaction was something altogether new. Formerly in Greece, Rome, and in the Medieval period, love was regarded as an enslaving passion—as something that was a function of man's weakness and from which he would feign be delivered. In the romantic reaction, however, love was seen as ennobling because the idealized, beloved woman (usually married and inaccessible) conveys freely something of her superior worth to her lover. Romantic love was held to be impossible in marriage because in marriage, love is always taken for granted not freely given.

The union of man and wife is a reality too mysterious and elusive to be enclosed within man's usual rational categories.

Martin Luther spearheaded the Protestant reconception of marriage. He rejected the Roman Catholic ascetic view of sex and declared that marriage is superior to virginity. He saw the latter as an evasion of responsibility. Married love, Luther asserted, is the highest form of human love. In the interest of regarding the marriages of non-Christians as valid, he declared that marriage is natural and non-sacramental. John Calvin, although much stricter than Luther in his view of divorce, also repudiated the sacramental conception.

Puritanism, as the sociologists are quick to remind us, was not free of ascetic prudery, yet it should be acknowledged that the puritan perception of husband and wife, as engaged in a common task of equal service to God, stimulated a spirit of companionship in the journey of life and a relation of tender respect in marriage. The historical fact is that while puritan marriage was task-centered, it was by no means empty of love, and may have, indeed, contributed to the sociologist's companionship image.

OUT OF this matrix the family of the 20th century is emerging. And as it does, all the sociological and psychological forces unleashed by the Western industrial-technological revolution are playing on the family and making it insecure in its self-perception and in its role.

What seems to be necessary in the present crisis of the family is to discover an image of marriage and the family that will be compelling and adequate, and some method with which to guide social change toward a creative stabilization of family role in terms of the guiding image.

A guiding image is the fruit of what Gabriel Marcel would term the parametaphysical and of what Nicholas Berdyaev would describe as the mytholog-

Arthur L. Foster is assistant professor of pastoral theology and counseling at the Vanderbilt School of Theology in Nashville, Tennessee.

ical consciousness as compared with the merely rational or moral consciousness. That is, a guiding image is that psychically potent pictorial nucleus of feeling tone and perception that is based in what is, has been, and can be realized in human experience. It is a symbolic attempt to point to a reality too mysterious and elusive to be encapsulated within the narrow confines of rational categories or verbalized descriptions. It is the self-transcending itself by virtue of the distinctively human qualities of memory and creative imagination.

It may be that the peculiar genius of the Hebrew-Christian stream has been the production of the basic guiding images of our culture. This is not to deny that the Greeks also excelled in this capacity and that Aristotle and Plato do not still reign over vast domains of examined or unexamined assumptions, but it is to assert that the great myth (in the technical sense) of Christ is woven into the very fabric of our culture to such an extent that we are at once more Christian than we realize and less Christian than we ought to be.

A pressing question is whether the contemporary Christian community can not only preserve what is valid in the sacramental, romantic, and companionable visions of marriages, but go on to develop a compelling image that will be the expression of modern personal feelings and needs, of past historic communal visions, and of an imaginative grasp of potentialities—all of these important elements being fused into the creative synthesis of a novel emergent image.

I do not see much hope of such an wholistic, creative, dynamic image of Christian marriage appearing until theological education gets away from a predominantly conceptual or symbol-manipulating training (although this is certainly an important and indispensable aspect), and moves toward a sensitivity to feeling tones and to the depth dimensions of interpersonal relations and communication.

The Christian Church must find a deeper understanding of itself, its task, and of human nature in general. We need to learn consistently to express the genuine insights already incarnated in our Christian tradition, and to become in possession of deeper self-critical resources which will enable us to recognize inconsistencies. When this movement toward integrity in the Christian community gains greater ground, then a genuinely Christian image of marriage may appear.

Certainly the Christian community, grounded in an experience of cosmic love, has a favorable potential with which to explore the meaning of marriage in the broadest and most adequate context of all. It will not be content with any segmental meanings. The Christian

image, while appreciating the real truths in other views, will bear witness to the cosmic, trans-cultural purpose and context of marriage. It will see marriage as so very natural because it is divinely ordained.

Let me move now to an attempt to communicate, not in analytic descriptive terms, but in the impressionistic mode of the artist, our perception of what a Christian guiding image might be.

A Christian Guiding Image

What is my marriage?

It is a venture, a risk, a kind of gamble that two can become a unity and then a plurality (children) in unity. It is the conjoining of two fallible, finite beings in the most intimate, most sublime, and

THE LIFE OF the follower of Jesus can best be described as the life of the forgiven one—or to use the language of the courtroom in keeping with the doctrine of justification by faith, the acquitted one. Christian behavior is a particular kind of behavior that is not possible for a man until he has become a Christian. He cannot by simply deciding to do so start living a life of fellowship with God and man and find the inner peace for which he longs. Before he is set free for fellowship and communion a great new experience must befall him—an experience of such proportions that he knows himself to be in a different estate.

—RACHEL HENDERLITE in *Forgiveness and Hope*, John Knox Press

most dangerous enterprise of human life. It is an adventure, a journey, a continuation of a saga, and a creation of a life story. My marriage is a stewardship, a trust of the generations of man. Into this narrow, deep focus flows the heritage of my ancestors and of the great society. Though I do not clearly discern what these roots mean, I nevertheless dimly perceive that my marriage is the end point of a great pilgrimage and the beginning of a new one.

My marriage is really *our* marriage or it is not a marriage at all. It is a beckoning, a lure to move out of aloneness into fellowship, out of a certain loneliness into a sense of finding, out of hating into loving, out of self-concern into other concern, out of misunderstanding into an understanding that knows the darkness in me as well as the light, yet still accepts me. Our marriage is a letting down of barriers, a dissolution of walls, an entry into freedom—but not easily and not always!

Two becoming one involves us in the

awful risk of hurt—of that mysterious alchemy whereby loving becomes hating and appreciation becomes bitterness. It is very hard for two to become one yet still two, and a lifetime is not too long for the realization of this longing. This is because “ones” are often deeply anxious about themselves. When I am anxious my marriage becomes distorted into a circle with me in the center, when it ought to be an ellipse with two foci. When I am in anxiety I want to love, but I cannot learn how—I love too little or too much. My pride imprisons me so that I am unable to find out who I am or who the other is.

My marriage becomes a vicious factory for the production of neurotics. Yet, even then something in the very nature of my marriage calls me—if I can only discover how to take upon myself the burden of my anxious pride; if I can only learn how to help share the other's cross, then we may find a resurrection, a healing, a renewal, an expansion of our beings through the stern ministries of suffering.

Our marriage is a Sacrament. Somehow—do not ask me how or why, I do not know—in the mystery of our union there comes a sense of the beyond working through the material body for eternal ends. Then I know the truth of the saying, “He who loves a woman and brings her life to present realization in his, is able to look in the Thou of her eyes into a beam of the eternal Thou.” In this moment of giving which is also a receiving I know something about myself and my beloved that I didn't quite know before, or was in danger of forgetting. I learn a little more clearly who I am and who she is. I also know something about an everlasting love that lives by giving of itself, freely and unearned.

Our marriage is a center of creativity. From it issues the miracle which men call a baby. From this matrix, the growing miracle derives its nature and absorbs the meaning of love, grace, forgiveness, understanding, courage, discipline, and Fatherhood. This learning comes from being, not from telling. Out from our marriage goes an energy which cannot only preserve the values of our culture, but which can re-create or change them, and so, by that measure, change our universe.

Our marriage is a spiritual ministry. Our home is a kind of church in microcosm. In it each becomes the other's priest—the healer of the other's ills, and the mediator of something bigger than us all. This is as true of the little miracles as it is of the parent—*out of the mouths of babes* shall come forth not only praise but tenderness, insight, and a kind of therapy of the soul. Our marriage is that kind of foundation, refuge, and base from which we derive sustenance to perform our glad vocation to our fellows, because in it we discover God.

By CLIFFORD EDWARDS

BEN HUR

Christ or Anti-Christ?

Hollywood gives us a new "Jesus figure," but
is it true to the New Testament image?

KARL BARTH was once asked to identify the anti-Christ in our modern world. "Is it communism or the USSR?" Barth replied that the anti-Christ is nothing so obvious as that, but rather it is that which pretends to be Christ, but is not—as, for example, Thorwaldsen's statue of a sweet, effeminate, and harmless Christ, sentimentally offering to embrace the world.

After seeing the film *Ben-Hur, A Tale of the Christ*, and realizing that this Christ is being presented as the Christ of the Christian Church and the New Testament, I am compelled to ask, "Is this Christ of *Ben-Hur* the Christ of the New Testament, or is it that which pretends to be Christ and is not?" "Is the figure of Jesus presented in *Ben-Hur* the Christ or the anti-Christ?"

Ben-Hur opens with a prologue, the Christmas Story. A special star with a yellow circle around it moves like an airplane-light across the heavens and sends a shaft of gold down on a beautiful little city done in stunning blues and blacks. We are ushered into a stable smelling of roses rather than sweating, confined animals, and we hear strange and beautiful music to the exclusion of animal sounds and falling dung.

I do not doubt that the Christmas scene was filled with beauty but it was a beauty that included rather than excluded animal smells, accumulated filth, and the absolute poverty of one who became poor that we of earth might become rich.

But the prologue is incidental; my main concern is with the figure of Jesus as an adult. We enter Joseph's carpenter

shop and find that Joseph works alone. A customer stops in to see if the item he has ordered is finished. Of course it is not, for Jesus has no time to help out with menial labor. Apparently, as Joseph intimates, Jesus avoids hand-blistering work by continuing to use the excuse he employed for remaining in the temple at age 12.

Then we are given a rear view of Jesus wandering over the hills, accompanied by music for mystics to walk by. It now becomes obvious how Jesus spends his time, for the sheen and perfectly cared for waves of his long auburn tresses witness to long hours with comb, brush, and shampoo.

But perhaps I still deal with incidentals. Let me press on to the most striking feature of the Jesus pictured in *Ben-Hur*. While being herded along with other prisoners of Rome through Nazareth, the thirst-crazed Ben-Hur is refused water and thrown to the ground by one of his Roman captors. We see the hands of Jesus carry a dipper of water to Ben-Hur. Ben-Hur looks into Jesus' face and is filled with awe and wonder. The Roman guard comes to interfere, but Jesus turns toward him and at the sight of Jesus' face the bully of a guard falls back in utter confusion. We concentrate upon the guard's face and see that he looks confused, then baffled, then awe-stricken, then about-to-cry, then amazed, all by the sight of Jesus' face. The camera carefully avoids showing us this face which fills Ben-Hur with wonder and drives bully guards back in fear.

Later, when crowds gather to hear Jesus speak, we see big-eyed faces moving through a catalogue of emotions, crowds stunned to silence and awe, fas-

cinated by the face of Jesus which we are not permitted to see. We never hear that derisive question of the crowd reported by the New Testament: "Is not this the carpenter, the son of Mary?" . . . "And they took offense at him."

Never do we find room for the sort of audience that would dare engage in the arguments and outright face to face verbal attacks Jesus actually suffered. This wandering mystic who awes and drives men back in confusion with a look of his face is not the "glutton and wine-bibber" Zaccheus could enjoy a meal with, Pharisees argue with, villagers tell to move on, families call mad, or passers-by finally ridicule and spit upon. True, this same Jesus who hypnotizes the crowds and drives off Romans with a look is later filmed as suffering and dying, but then even Hollywood wouldn't dare change the ending of that story, would it?

The Christ of *Ben-Hur*, if he is recognized as truly God, is certainly not recognized as also truly man. He is a beautiful apparition appearing on the hills, a face we dare not look upon, but whose startling effects upon human beings are all too clear.

The Christ of *Ben-Hur* is a pretender, an anti-Christ, preached as Christ every day now by Hollywood to huge movie-theatre audiences. It is not enough to blame this anti-Christ upon Lew Wallace's book, for Hollywood has built its own story, given its own sort of flesh and blood to its characters, but refused flesh and blood to its Christ.

Let a large warning label be placed upon the doses of Ben-Hur's Christ being dispensed every day, perhaps even the label *poison*, and may the New Testament record, with all its difficulties, be recommended as an antidote.

Clifford Edwards is pastor of the
Methodist Church in Marshall, Wisc.



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from the desk of the MANAGING EDITOR

A Preview of *TOGETHER's* JANUARY ISSUE

by James M. Wall



SOLID SERMON subjects abound in this issue. At least three articles should drive you to your study and typewriter for the development of a topic that is of vital interest to your congregation.

The first is *Why Do Good People Suffer?* from J. B. Phillips' book, *God Our Contemporary*. This skilled and persuasive Christian author speaks to the question of evil by suggesting that modern man fails to understand the Christian answer to the problem because he has lost the background of eternity. Such a loss leads him to see everything from pleasure to pain in terms of this world only. This article should give your congregation some background on which you can build a sermon on such a topic as "Evil versus Eternity."

A second sermon is available in *Man's Freedom and God's Grace*, by Philip S. Watson, the fifth in the *We Believe* series. Watson, a Luther and Wesley scholar, emphasizes the role of God's grace in man's salvation, but points to Wesley's doctrine of prevenient grace to insist that man has the final freedom to say yes or no to his redemption. Wesley's sermons on this subject will provide additional resource material for you in preparation for a sermon on "Man Must Say Yes or No."

And third, the color pictorial *Eyes on Southern Rhodesia* speaks frankly of the tension present in a young nation struggling to move through revolutionary times. In a world coming alive to the exciting prospects of freedom, the Christian's responsibility is not always clear. We need to be acquainted

with all facets of the world revolution so that whatever we do fits the pattern of God's will and not the will of man. With this pictorial as background, you could develop a sermon on the theme, "The Christian in World Politics."

Relative to the last theme is a strong statement by Food for Peace director **George McGovern**, who says that our food abundance must be made available to the whole world *Because They're Hungry*. McGovern is a Methodist, a former congressman from South Dakota and now a special assistant to President Kennedy. He feels we should gear our food assistance program and domestic farm policies to world needs rather than allow our abundance to be viewed as mere "surplus disposal." However, both domestic and foreign politics and a simple sharing of bread must be preceded by complex international transactions. A Christian who remains uninformed on the issues involved is in no position to express his preference to the appropriate authorities. So your sermon on politics in the world scene can gain additional substance by comments from men such as McGovern.

Still on the international scene, this issue deals with Christian assistance in Okinawa and Mexico, in *Self-Help South of the Border, Too*, and *God Loves Okinawa*. In Mexico City the Goodwill Industry—Methodist founded—is giving handicapped workers a chance, and not charity. On Okinawa, a mobile hospital ministers to the island's sick, thanks to the energies of the late Dr. Linus Bittner.

The *Powwow* for January deals with a UN code for religious freedom, presently in the developing stage. Four Methodist bishops make comments on the code in *What Are Essentials of Religious Freedom?* This will provide you with information on a little-known undertaking of that world body, but one fraught with high-level importance for churches.

And don't miss *Man's Eternal Quest*, by Hugh L. Dryden, who believes our world of tomorrow lies in outer space. But he also believes that "without religious faith, a man of the Space Age is incomplete. . . ." Mr. Dryden keeps a finger on the pulse of both science and religion. He is deputy administrator, National Aeronautics and Space Administration, and a Methodist lay preacher.



The problem of race is *Deeper Than Integration*

By John Owen Smith, bishop of the Atlanta (Ga.) Area since July, 1960.

INTEGRATION is not the word we need to deal adequately with the race problem. Some of its implications are limited and misleading. One judgment is that wherever integration is practiced there are no longer any race problems; another is that wherever the problem is unsolved, there is no love for people and Christianity has no rootage. Such judgments are not necessarily fair or conclusive.

A reasonable integration is observed in Washington, D.C. Freedom riders (a terribly misguided missile that has delayed local social action and provoked prejudice to wrath) might have appropriately stopped there on the way South, in that prominent social clubs in that city do not permit Negroes as members. On the other hand, there are citizens in the deep South who have worked for social justice all their lives; they have shared the thrills and taken the licks of social progress.

The problem is deeper than integration. It involves attitude and brotherhood, justice and fair play, Christianity and the Golden Rule. This is, therefore, not purely a sectional matter. All races might conceivably gather at the same place at the same time for the same purpose, but such may not be characterized by the deeper aspects of social justice. There is needed a constant laundering of the linen from every section of the world because we are all guilty to some degree. If some are more guilty than others, and they are, it is usually because their problem is more involved, historically and currently.

What shall we do about the race problem? The answer in any generation is the same, "Be Christian." The current situation, however, is more acute. We should stop dealing with extremes, start where we are and work toward something that common sense, Christianity, and prayer will solve.

This new importance is noted also in our need for national unity. This land of Christian democracy must demonstrate what it advocates. Justice, fair play, dignity, and security are for all, not just for some. Such is not easily performed, but there is no choice if we are to be united, be the battle one of bullets or of ideas. The world situation makes mandatory a better handling of this problem. Isolationism is completely dead. A social revolution is under way and such changes always present new findings. Racial attitudes in any part of a nation can now determine the foreign alliances of that nation. The uncommitted nations, at Belgrade, apparently took colonialism, imperialism, and any other form of racial or color supremacy much more seriously than they are taking Russia's renewal of nuclear testing.

Formerly, missionary success was largely dependent upon personality or procedure. Non-Christian people now look at the home base from which missionary visitors come; they remark that the Christian Church has had approximately 175 years in America and it has been free to do about as it pleased. Racial discrimination at home is rough on the consecrated servant abroad; the natives feel that this is permitted with the silent consent of the Church.

Again, the leadership of the Church is at stake. The Gospel content has to do with the fatherhood of God, the brotherhood of man, and the leadership of the Spirit. The Church has done very little in some sections of the country to help in this matter. Comfortable and cultured people have refused to dis-

cuss it, imagining there was something holy in staying out of controversial issues. Society is rightfully asking whether or not the Church plans to take any leadership.

I speak as a Southerner. I was reared on a farm in South Carolina and some of my playmates were Negro boys. I picked 304 pounds of cotton in one day when I was 12 years old, racing with Jack Hardy, a Negro boy. My fondness for these playmates incited an interest in high school days that still lives. We have an opportunity for greatness in this area of human relations. There is a mutual understanding, fondness, and even love between Negroes and Southern whites that offers a basis from which demonstrations may spring to influence America and the world. If we work constructively and stop turning the problem over to the wrong crowd, we can perform the task God wants us to perform.

Stop exaggerating the Supreme Court issue. This becomes a political football that enables politicians to promise things they can't possibly deliver. The truth is, 85 per cent of the race problem would be with us if the Court had never had its session. It has accentuated the school issue, but not very much. On the long stretch, we would probably find that no economy in the world can stand furnishing equal opportunities and privileges for each minority group. How can a state furnish two medical or law schools when it has difficulty affording one?

Integration does not mean that all of us will be forced to be at the same place at the same time for the same thing. This is a red herring that gums the issue. Our Negro friends are the first to say a word about the freedom of choosing associates. No race is integrated perfectly within its own color.

Why not settle down and take this position: If Christianity and the Golden Rule are to be followed, some sort of intelligent integration is inevitable in many areas of life.

The story of race relations in the South is not all bad. Some of the finest examples of kindness in this land happen over and over again between the races in the South. Farmers, during the depression of the early 30s, almost went bankrupt rather than foreclose mortgages on a tenant's holdings. I have seen groups of churchmen establish a Negro in business without any expectancy that either capital or interest would be paid. A Methodist church in Atlanta is now paying the college expenses of its janitor's three children. The Negro in the South, by applying himself with diligence in the atmosphere of friendliness, has made tremendous strides upward and onward. The end is not yet.

But the solution yet to be found is vastly deeper than removing legal fences. One has to make up his mind whether the world must be as he wants it or as Christ would have it.

The Christian viewpoint wrought miracles in the New Testament. John came to love the people whom he desired at one time to have consumed by fire. Paul turned to "brother all the souls of the earth," the souls that he persecuted before he met Christ. Peter, a provincial Jew, dropped most of his provincialism when he came to experience the fullness of Christ. Said he, *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.* He had to do this to become the Rock of the Church!

Logotherapy: a corrective for determinism

By PAUL E. JOHNSON

On a new frontier in psychiatry, Austria's Viktor Frankl proposes to heal the sufferings of man by a meaning which will appeal to the spirit.

IN THE FIRST half of our century scientific theories have been heavy on the side of determinism. What man is and does is explained in casual terms by a genetic determinism of heredity or childhood conditioning. Or he is explained in social terms, determined by culture and social relations to accept the standards of the group and become what others want and expect him to be. Others explain man in terms of instinctual drives and conflictual tensions insistently seeking to find a state of surcease and rest.

But each of these deterministic viewpoints reduces man to an end product of mechanical forces. He becomes an impersonal thing among other impersonal things having no say or choice in what takes place. A society holding these views of man will naturally treat the individual as an object to predict and control by manipulation as a puppet on strings. In the study of his reaction to this stimulus or that condition the unique living person is ignored. Instead attention is devoted to the impersonal process which may be measured or disposed of in abstract formulas and faceless counters. Thus, the essential human being is entirely lost.

Against this depressing tendency, an influential Austrian psychiatrist lifts his voice in vigorous protest. He is Viktor E. Frankl, head of neurology in the

Vienna City Clinic and professor of psychiatry, University of Vienna, who argues cogently for a spiritual dimension which he finds most characteristic of and essential to the nature of a human being. While every person is subject to biological and social conditions, he need not be a helpless victim of circumstance, Frankl feels. Man is transcendent, he rises above circumstances, with freedom to decide how he will respond. He can choose distant goals and foresee the outcome of what he is doing. He is able to respond to a challenge and be response-able, that is, responsible to fulfill what is asked of him.

Dr. Frankl was fortunate to have been born in the city of Vienna at a time when great scientists were conducting research and debating the crucial issues of life. In this stimulating climate he studied philosophy and medicine, attended Freud's lectures on psychoanalysis, and associated with Adler in the then rising popularity of his individual psychology.

Not one to submit blindly to the authority of the masters, he joined ardently in the debate to offer another psychiatric viewpoint which by 1930 was called existential analysis (*Existenzanalyse*). His existential psychiatry was not in the stream of Heidegger, Jaspers, and Binswanger, but an independent stream more related to the philosophy of Max Scheler. He could agree that man is a being-in-the-world yet transcendent in the free and defiant power of the human spirit over

the world which sustains him. In this he differs sharply with the "pandeterminism" of Freud which holds man a victim of his instincts seeking pleasure as the dominant motive of life. He differs with Adler who explains human behavior as determined by the will to power.

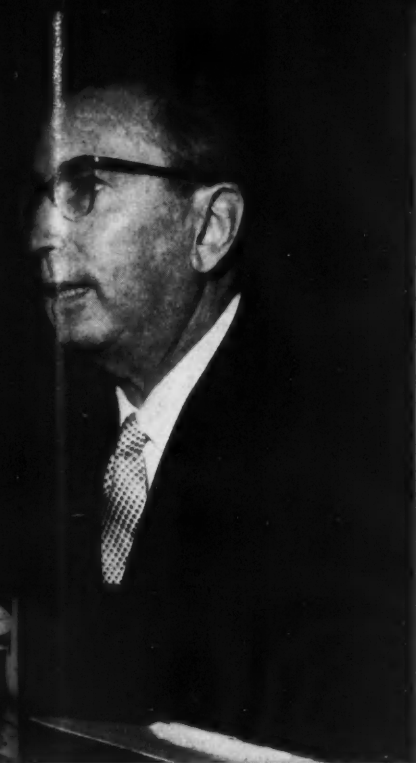
Frankl finds the most serious loss of our time to be a loss of meaning. The existential vacuum which results from loss of meaning undermines the sense of purpose and robs a person of something to live for. In this frustration of meaningless living there is lacking both a goal and a motive to empower one to a goal. This condition he met first in the youth of his native city, Vienna, who, after the first World War and the dissolution of the Austrian Empire, were turning to crime and suicide in their despair. At that time he founded Youth Counseling Centers to help these young people work through their problems and find a meaning for which to live.

Then came Hitler and the Nazi invasion of Austria with its bitter fruits of political turmoil, the brutal Gestapo, the persecution of Jews, and the dislocation of whole populations under the reign of terrorism. Synagogues were destroyed and innocent people herded into concentration camps and sent to gas chambers. Closed in by these ominous restraints Frankl decided to come to America. On the day he planned to tell his parents of his decision, his father said to him:

Do you see this stone which I picked out of the rubble of our



After a summer at Harvard, his teachi



...d, is teaching again in Vienna.

bombed synagogue? This is a fragment of the tablets on which were written the Ten Commandments. This stone is a fragment of the commandment which reads: "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and it may go well with thee, in the land which the Lord thy God giveth thee.

This seemed a sign from heaven, telling the young physician to remain in Vienna to care for his father and mother, so he stayed and continued his medical practice in psychiatry.

TWO YEARS later he was arrested and with his entire family entered a Nazi death camp. The story he has written of his experiences in these concentration camps has been translated into many languages. It was published in 1959 by the Beacon Press (\$3.) as *From Death Camp to Existentialism* (a revised and enlarged edition will soon appear). All the members of his family perished except one sister and himself.

He was stripped of everything including his clothing and eyeglasses, barely escaping the gas chamber by the wavering finger of a Nazi officer who consigned him instead to a work camp. Engaged in the most exhausting labor, he dug in frozen ground and often marched in snow with torn and ragged shoes. Exhausted by such labor, brutal treatment, and the starvation diet of thin soup, he

suffered intermittent illness and constant distress. Through the long dark nights he talked with his fellow prisoners, encouraging them to endure their sufferings and to nourish the glimmer of hope that their life was not in vain.

In the four years of his sojourn in Auschwitz and other Nazi death camps he was putting his philosophy to the test and proving a therapy for those who suffer. He found that no one survived such acute distress unless he had a compelling meaning by which to live. It might be an absent loved one he was hoping to meet again, or it might be an unfinished task like the writing of a book he wanted to complete. The central importance of a meaning for life was shown to be the basic issue which makes the difference between wanting to die (which hastens death) and wanting to live (whatever the suffering that may be required). Returning at last from the death camp he resumed again his psychiatric practice in Vienna and began to enlarge upon his developing theory of man in numerous lectures and in written works.

This new frontier in psychiatry Dr. Frankl calls Logotherapy, from two words, *Logos* and *Therapy*. "Logos" stands for meaning and also for spirit. "Therapy" is healing. Bringing these terms together, Dr. Frankl proposes to heal the sufferings of man by a meaning which will appeal to the spirit. This is no abstract general meaning which is the same for all, but a concrete meaning which has the utmost significance for a person in his unique situation. The logos stands over against him as Thou who confronts the person with a meaning, such as a task to fulfill, and for which he is to be responsible. Such a meaning is not what I ask of life but what life asks of me. It is not apart from the circumstances of my life, but the best and most responsible way to meet and cope with the situation I face.

Loss of meaning is not an illness, but it may cause illness. And no healing will be effective or complete unless the person finds a meaning worth living for. The search for the meaning of life is our universal human quest, and no person or profession is exempt from this responsibility. The physician and psychiatrist must treat the whole man and not be limited to one organ or a single disease. The whole man has a spiritual dimension to be fulfilled and no remedy that does not satisfy the spirit of man will suffice. To complete his service as a physician Dr. Frankl finds that he has to perform a medical ministry to the spiritual needs of the one who suffers. He has expounded this medical ministry in *The Doctor and the Soul* (Random House, \$4.50).

In his many lecture tours in America, Dr. Frankl speaks to a variety of audiences, chief among whom are psychiatrists and faculty and students in

schools of theology. He stresses the failure of all scientific determinisms which reduce man to a thing among other things. He is concerned as much over the folly of these determinisms in theology as he is in psychiatry and the philosophies of science. There is a mood of helplessness and despair in some forms of recent theology which contend that man can do little or nothing for himself, that he is so infected by original sin or so feeble in his goodness and wisdom that he is virtually a prisoner of his evil impulses, enmities, and fatal estrangement. In so far as this is true of contemporary man he evidently brings this on himself by such initiative as he does exercise. In so doing, man demonstrates his freedom to take initiative and give a margin of consent by which to make his predicament better or worse. In his finite existence every person will suffer, but he need not despair. For despair is the loss of meaning, while suffering need not be meaningless. If one has a purpose for which he lives, he will be willing to suffer whatever may be required of him to fulfill that meaning. Even in the midst of acute and unavoidable suffering one may rejoice that he can find a meaning to live for which enables him to endure the suffering and play his part as a responsible person who devotes himself with all his mind and heart to the Giver of Life.

EVERY religious person must have a theology by which to find and follow the ultimate meaning of his life. He must come to terms with his own existence in all of the joys and sorrows that are wrought into the temper of his life. If he is easily frustrated at the first disappointment or discouraged that he is called to suffer he will be weak and hollow at the center of his existence. He will not find inner strength by himself alone to pull himself up by his own bootstraps. But he will find strength of purpose and courage to grow through suffering in so far as he will respond to Thou who gives him a meaning to live for and calls him as well to be faithful as a responsible person.

If we find Thou to be only a stern and inexorable taskmaster we may find a meaning which is our duty to fulfill. But more than duty is needed to fulfill the meaning of our fragmentary existence. What we need most profoundly is love. The Bible gives us a vital and creative faith to know Thou as the One who loves us with undying and eternal love. God is the one who gives life and who calls us to a vocation of unselfish service that endows life with meaning. But the greatest of all gifts is love. The love of God that forgives, heals, and saves us from despair is the meaning we seek most of all. Only by such love does life have meaning great enough to fulfill the deepest need of every life.

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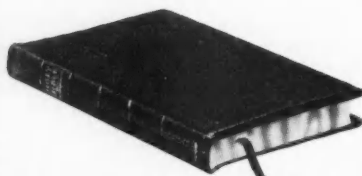
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Books

of interest to pastors

The Message of Genesis by Ralph H. Elliott. Broadman Press, 209 pp., \$4.50.
Genesis, A commentary, by Gerhard Von Rad (translated by John H. Marks). Westminster Press, 434 pp., \$7.50.

Reviewer: CHARLES W. BAUGHMAN is associate professor of Old Testament at Saint Paul School of Theology Methodist, Kansas City, Mo.

In the preface of *The Message of Genesis* Dr. Elliott states it is his purpose to "combine head and heart by using the sound achievements of modern scholarship to ferret out and to underscore the foundational theological and religious principles of the stories of Genesis."

Since Dr. Elliott writes from a conservative background, his book can be of real help in introducing people, who often have mistrusted biblical criticism, to the sound advances, contributions, and insights which modern scholarship has brought to biblical study. His book makes vivid the tremendous advantage which can accrue to the Bible interpreter who carefully takes advantage of the best work in the field of Old Testament scholarship and criticism.

Dr. Elliott writes in a style that is easy to read and will commend itself to laymen who often get bogged down in the more technical works. This will enable many to acquire an insight into source analysis and its importance for an understanding of the book of Genesis.

The Message of Genesis presents a résumé and application of the sound results of scholarship and provides a good introduction to the more technical aspects of Bible study. However, it offers little that is new to those who are trained in this area.

Gerhard von Rad's *Genesis* is a translation of an earlier German work. John Marks's translation of this commentary, written for non-theologians, is very readable. However, most laymen and many ministers, untrained in biblical science, will find a good number of technical terms impeding their reading progress. Nevertheless, if any person will persevere he will be amply repaid for his time and effort.

This book opens up the deeper meaning and presents a magnificent theological exposition of Genesis. Dr. Von Rad offers insight into the over-all plan of Genesis and shows the necessity for interpreting

the book in its context of the Hexateuch (the first six books of the Bible, Genesis to Joshua). The author uses literary criticism as a necessary preliminary to understanding the Bible material, although he admits "that source analysis is not the final conclusion of wisdom." Therefore, he goes far beyond mere analysis to interpret the theological meaning of the content of the various sources.

Dr. von Rad seems to assume a theological sophistication as characteristic of the early days of the monarchy which the available records do not bear out. In this view the prophets would appear to have made little contribution to the religion of Israel other than to rediscover the pristine truths and insights of an earlier day. Further, the final compiler of Genesis would make little if no contribution to the theological insights of Genesis.

Nevertheless, regardless of the matter of dating these insights, Dr. von Rad's book offers ministers and laymen an opportunity to gain a valid insight into the meaning of the Book of Genesis.

Nihilism (Its Origin and Nature with a Christian Answer) by Helmut Thielicke. Translated by John W. Doberstein. Harper Bros., 178 pp., \$5.

Reviewer: ROBERT WATTS THORNBURG is pastor of the Northbrook Methodist Church, Northbrook, Ill.

The most exciting preacher whom I have read recently is Helmut Thielicke. His sermons on the Lord's Prayer (*The Heavenly Father*), the parables (*The Waiting Father*), and the creation narratives (*How the World Began*) show a freshness and vitality that would fill churches here as well as in Germany and deserve the wide reading they have received. In *Nihilism* American readers have the first opportunity to read university lectures by Professor Thielicke. These lectures are published as the fourth in the new series of *Religious Perspectives* books, edited by Ruth Nanda Anshen.

There is a sustained intensity and passion in this discussion; nothing of the speculative observer approach. The setting of the lectures, described graphically in the preface to the American Edition, were grim unheated classrooms of post-war Germany. The hearers were "a generation of youth which had been shrewdly and cruelly misled by the holders of power." Thielicke conceives his task not

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as description but polemic. He says of his effort: "I should like to lend a hand toward overcoming . . . the actual nihilism of the individuals who hear and read these thoughts." His intent is a pastoral one which starts with an intellectual assessment of the state of our times, and seeks to show how it can be improved.

In accord with this purpose, Thielicke presents the rebuttal of the Christian faith with every step of his analysis of the origin and nature of nihilism. Describing it as completely without any end or purpose "with only one truth to declare the truth that ultimately nothingness prevails and the world is meaningless," he attributes the condition to resignation

caused by psychic and somatic exhaustion and finds it results in a state of paralysis. Only a commanding relationship with God can cut across this void. The discussion is illustrated from the fields of psychiatry, law, medicine, and politics. So intense is the author's concern that the defense sometimes gets ahead of the presentation of the subject. The Christian answer is not found in three simple points at the end. It has been in a struggle from the very start of the book.

This is not a philosophy book, or a description of a school of thought. It is much more like a conversation with a profound and interesting Christian leader. It is studded with his quick wit, his

thoughtful use of classical and contemporary literature as illustrations of certain points, and the profound insights drawn from the most recent history of his own country. The writing is not as simple and poignant as his sermons, but perhaps you need more power to project heavier ideas.

It was a joy to "hear" Thielicke on this subject. If it were actually a discussion I would like to raise some questions, for some of the strokes of his demolition seem a bit too broad. For example, his complete equation of positivism with nihilism needs more clarification. Also, would it not have been better to leave out the brief discussion of existentialism in the last chapter rather than make such a cursory dismissal of its value against nihilism? Finally, I have the feeling that he is writing to arm those who are already convinced with new ammunition against the forces of nihilism. He convinces me completely, but then, I was rather strongly biased in his favor from the start. I suspect that we will need more discussion before all the nihilists are convinced.

Encounter With Christ (Preaching ventures in the Gospel of John), by Merrill R. Abbey, Abingdon Press, 175 pp., \$3.

More Preaching Values in the Epistles of Paul, by Halford E. Luccock, Harper Bros., \$3.75.

Reviewer: LEE C. MOOREHEAD is professor of preaching and worship at Saint Paul School of Theology Methodist, Kansas City, Mo.

The perennial mining of the biblical depths for sermon themes is ably and amply demonstrated in these two books. Though each book is an exercise in topical preaching derived from sparkling biblical sentences or sections, Abbey's is more nearly textual and expository. Each raises again the hard-to-settle issue of what constitutes true biblical preaching.

Abbey's volume seeks to draw out new insights from the Gospel of John. Originally prepared for the congregation of the First Methodist Church, Ann Arbor, Mich., where Dr. Abbey enjoyed a most fruitful and enduring pastorate, these chapters have been reshaped and framed for those who are trying to use the Bible devotionally. In considerable measure he has accomplished his purpose. Familiar passages from the Fourth Gospel, often inexplicable to the layman, are treated in an interesting and illuminating manner.

The author has enriched his meditations with some fresh and apt illustrative material. One of his chapters, *The Atonement in the Upper Room*, is of special value because it sheds valuable light for the layman upon a key doctrine of the Christian faith. In this chapter particularly Dr. Abbey has succeeded in another of his purposes, namely helping his



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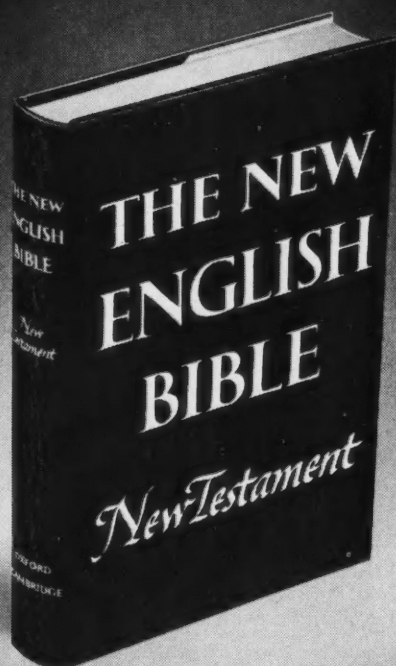
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brother ministers to "preach their way through" John and other books of the Bible.

Though he disavows any attempt to present a systematic exposition of this somewhat cryptic Gospel, one might wish that more of the historical, theological, and literary character of this unique Gospel had been provided as background. Possibly a very good opportunity for some basic biblical education was thus missed.

The Luccock volume recalls one of the choice gems the late author provided from the pen of "Simeon Stylites," with which he delighted the readers of the *Christian Century*. His piece had to do

with a rarely used word, "serendipity." Indeed this posthumous volume is a "serendipity" in the sense that it comes to the great host of Luccock fans as an unexpected joy and blessing. In it the homiletical genius of Halford Luccock lives among us once more. These 155 homilies are concentrates of the purest gold. Digging in the depths of second Corinthians, Galatians, Philippians, and Colossians, Luccock has extracted from the Bible some of its richest homiletical ore. His genius of mind and eye has taken such ore and polished it with lustrous effect. No one can doubt that he was gifted with a most fertile imagination. Here is a large bushel of preaching

gems. Though strictly exercises in topical preaching, one senses in all that he writes the Breath of God and the Presence of Christ. No one can say that the faith of Halford Luccock was not grounded in the Bible.

These "preaching values in the epistles of Paul" will very readily serve to enrich the daily devotional diets of countless people, while at the same time serving for preachers as a final lesson from a master homiletician on "the homiletical mind and method."

Worship Services Using the Arts, by Louise H. Curry and Chester M. Wetzel. Westminster Press, 251 pp., \$4.50.

Reviewer: H. CALEB CUSHING is minister of music at Centenary Methodist Church, Lynchburg, Va.

This is a valuable reference book for all who are in a position to plan for inspirational services with religious emphasis. It should not be thought of as a group of "programs to be done"; the authors stress that "these services are in the nature of suggestions and guides and should be freely adapted or modified to suit the needs and facilities of the particular church."

Careful reading of this book will help a minister to work with specialists in music, drama, rhythmic movement, and choric speech toward the successful use of these arts. The book is not a professional's technical guide, but a study in making appropriate use of talents of church members, talents which so often are concealed by the "special program" type of exhibition.

The fact that it is much easier to copy a program already prepared than to study the make-up and technical work and to prepare one's own inspirational service calls for careful consideration. It is suggested that the entire book be read closely, particularly the service instructions, the glossary, and the index, before anything is set down on a program.

Preludes to Methodism in Northern Europe, by Bishop Odd Hagen. Oslo: Cokesbury Regional Service Center, 61 pp., paper \$1, bound \$1.50.

Reviewer: ARNE-JACOB KRISTOFFERSEN is chairman, Department of Religion and Philosophy, Almhult College, Almhult, Sweden.

Bishop Hagen of Stockholm has written a valuable little book about preparation for Methodism in Scandinavia. He gives an introduction to Methodist influence in Norway, Sweden, Denmark, and Finland well before The Methodist Church was established in any of these countries.

The book, printed by the Methodist Publishing House in Oslo provides interesting information about Methodist influence from Wesley and his England

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as well as from American Methodism. For all interested in Methodist history this book is worth reading. The book is printed in the English language and is easy to read. Following each of the six chapters are notes guiding one to literature on the subject.

Bishop Hagen has been the president of the International Methodist Historical Society for a period of five years and with this book he has given a contribution to Methodist history in Northern Europe which is little known but valuable. The book can be obtained from the bishop's office in Stockholm or it is available from the Methodist Publishing House in Oslo.

Christian Faith and Other Faiths.

By Stephen Neill, Oxford University Press, 241 pages. \$4.25.

Reviewer: L. HAROLD DEWOLF, Professor of Systematic Theology, Boston School of Theology.

Bishop Neill has provided, in this book, an "attempt to understand" a number of non-Christian religions "in their contemporary crises, and to make an assessment of them from a Christian standpoint" (v). Included are Judaism, Islam, Hinduism, Buddhism, primitive religion, Marxism, and existentialism.

Neill's approach to each non-Christian faith is open and warmly appreciative. He affirms emphatically that *the truth of God is as "once and for all declared in Jesus Christ" (18) and on this, he maintains, there is for the Christian no room for compromise. Yet this should give rise to humble open-mindedness, not to the exclusive assertiveness which actually "is always a sign of lack of inner confidence" (19). "If the Christian has really trusted in Christ, he can open himself without fear to any wind that blows from any quarter of the heavens. If by chance some of those winds should blow to him unexpected treasures, he will be convinced that Christ's store-houses are wide enough to gather in those treasures too, in order that in the last day nothing may be lost" (19).*

This is a point of view with which I am in hearty accord. I believe that the history of the Christian faith indicates that it has grown especially rapidly in both the number of adherents and also in the richness of its own resources when Christians have been involved in precisely the kind of interaction with other religions and cultural movements of the day to which author Neill's thesis points.

Neill makes an earnest and successful effort to be fair to non-Christian faiths, without making the mistake of seeing only their good or the mistake of an easy welcome to inconsistent and disparate ideas. He presents the best discernible values both in the Christian faith and in its rivals, while also acknowl-

edging the much lower general level of belief and practice in all the faiths examined.

Especially praiseworthy are Neill's treatment of primitive religion and Marxism. Unlike most Christian commentators, he is aware of the rich diversity and positive value of many ideas and practices of both. The chapter on Marxism is so timely, comprehensive and clear that it alone is well worth the price of buying and reading the book. The broad common ground of Marxian and Christian thought and interest needs to be more widely known, as well as the inexorable conflict. Both are discriminately portrayed, along with an inval-

able discussion of sound Christian strategy in dealing with Communists (pp. 172-177).

There are, says Neill, two important stages in the Christian approach to other faiths. "The first period is that of approximation, in which we find out the similarities between the faiths. This must be followed by a period of reflection, in which we face with ruthless honesty the reality of the differences" (231). These stages are admirably reflected in this excellent book. The result should be both to hold the reader under the disquieting judgment of God and to renew his faith in Christ and also in the mission of the Church.

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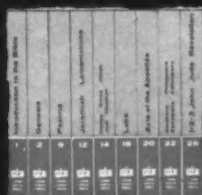
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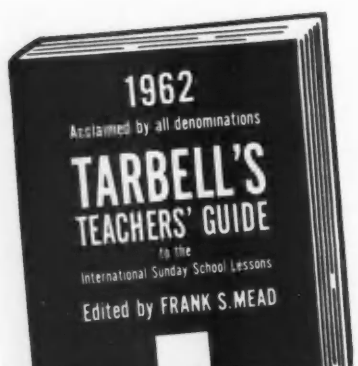
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SERMON STARTERS

For Christmastide

We've Been Close to a Star. December 31.
Text: Matthew 2:10. Scripture: John 1:1-14. Suggested hymns: 102, 113, 114, *The Methodist Hymnal*.

STARS ARE an amazing phenomena. Many of the stars develop temperatures in millions of degrees. The vacuum of space is all that keeps the earth from bursting into flames from this enormous heat. Yet the moon gets unbelievably cold. These are some of the astonishing facts of space and its inhabitants. We have been reminded in the Christmas season, and in reading the Christmas stories that we have been close to a star. Fortunately it was not as cold as the moon, so we have survived. Just as fortunately it was not as hot as most of the stars are reported to be so again we have survived.

However, we are reminded of the very words of Sir Phillip Gibbs who writes, "The world is in such a wretched state, with quarreling and hate and fear, that the pious would do well to pray the Lord to swing the earth so near to a star that the folly and futility of the earth would be ended forever."

We have been close to a star, but fortunately for us it was the Star of Bethlehem. Instead of burning up the world, this star has brought the power to burn our sin out of our souls. Instead of destroying men's lives, either by fire or freezing, this star has the possibility of saving them.

Let us hope that we have learned in the last few days that Christmas is a time for "giving up" of sin, bad habits, selfish indulgences—a time for "giving in" in surrender to Christ and the acceptance of him as our Lord. If we properly observe Christmas we have learned, also, that it is a time for "giving out." This is something of the meaning of having come close to the Christmas Star.

The first American Watch Night service was held at St. George's Methodist Church in Philadelphia in 1770.

Special Days

The traditional color used throughout the Christmastide season, the season of The Nativity, is white.

Dec. 25—Christmas Day

Dec. 26—St. Stephen's Day

Dec. 31—New Year's Eve or Watch Night

Jan. 1—Festival of the Christening

Jan. 1—New Year's Day

Jan. 5—Twelfth Night; Epiphany Eve

Jan. 7—Universal Week of Prayer

Millions can testify that the Star still shines in the heavens and that its light is what keeps them from walking in darkness.

Christmas has come and gone. What difference has it made to you? What has happened to you? Fortunately some of us can reply that we will be forever different from the lives we lived before.

Let us remind ourselves in closing that this is "His Star." Let us never lose God in the glittering tinsel of Christmas, but let us make Epiphany the real fruit of Christmas.

Dr. George McLeod of the Iona Community has a story of a beautiful church in a certain city at the end of High Street. In this church is a nativity window carrying the quotation, *Glory to God in the highest*. By accident, the window was broken and the "e" was lost out of highest and so it was allowed to stand, "Glory to God in the High st." This Epiphany is our opportunity to let the glory of God shine in our street, home, office, business, classroom, and factory. Let us dedicate ourselves to extending the light of this Star so that the weary may find rest, the wounded healing, the striving may find peace, and the hungry be fed.

NEWS and trends

ANGOLA POLICIES STIR ATTENTION OF NATION

In a telegram to Secretary of State Dean Rusk, the Board of Missions has protested the detention of four U.S. missionaries arrested by secret police in Angola and held for trial in Lisbon. (See p. 24, October 26.)

The Board charges that the missionaries are illegally detained and unjustly charged, and insists that "The four men went to Angola to preach the Christian Gospel, to seek to live it, and serve the people, both African and white. It is inevitable that such preaching has certain implications, among which are the brotherhood of man, equality of all before God, the worth of the human personality, and dignity of the individual."

U.S. consular officials have visited the prisoners and report they are being well treated, the State Department says.

A letter from one of the men to Dr. Melvin Blake, Board of Missions secretary for Africa, was let through by a police censor.

The Portuguese government announced at Lisbon that all charges against the four have not been revealed, as full details "would hamper investigation." The foreign minister did charge them with association with Angolan "terrorists," attendance at political meetings, and "instigation of actions hostile to the state."

The Rev. Raymond E. Noah, previously arrested and held 28 days on similar charges was released and is now in Southern Rhodesia with his family.

The four now held are the Revs. Wendall Golden of Rockford, Ill.; Edwin LeMaster, Lexington, Ky.; Marion Way, Jr., Charleston, S.C., and Fred Brancel, Endeavor, Wisc.

An early morning prayer vigil and protest march protesting Angolan policies, was held in October at San Francisco by Methodist ministers, students and laymen. The Portuguese consulate was picketed for a week.

A petition signed by most of the students and faculty at Methodist-related Garrett Biblical Institute was circulated at the school in Evanston, Ill., and sent to G. Mennen Williams, undersecretary of state for Africa. It supports action of the U.S. in calling for an investigation in the U.N. of atrocities committed in Angola, asks for release of the missionaries, and for investigation to see if NATO arms are being used against the Angolan people. Other points are similar to those previously sent by the Board of Missions to Portugal's government.

The Social Action committee at Garrett denounced articles in *Reader's Digest* and in the U.S. press written to present an alleged justification for the attack on Angolan natives, stating it had heard reports that a U.S. public relations firm has been hired by Portugal for that purpose.

A protest demonstration was held in Washington, D.C., in October by Methodist Student Movement members from six schools—American, Georgetown, George Washington, Howard University, the University of Maryland, and Wesley Theological Seminary.

They could not under the law picket within 500 feet of an embassy, but they did march near that of Portugal, and then at the White House. They passed out statements and information expressing the feeling that the U.S. "does not

need to be allies with nor wish to be allies with any nation which carries on such flagrant violations of human rights as has the Republic of Portugal."

The group has met since with the Rev. Malcolm McVeigh, Methodist missionary back from Angola (see p. 21, August 3), to further their own knowledge for subsequent action.

According to the Board of Missions, protests on Angola are coming from Methodist and other sources, to the Department of State, the U.N. and to members of Congress. This has partly resulted from telegrams and other messages sent to annual conference mission secretaries and to the general awakening of the public on the Angola matter.

These protests are increasing in number, the board said, and will be especially valuable when the matter comes up in the United Nations.

Three U.S. senators returned from an African trip have warned that potential influence of the U.S. in Africa is impaired by our association in the minds of Africans with colonial powers, particularly Portugal. Its "excessive, if not brutal actions create severe strains in many of our promising relationships," said Senators Albert Gore (D-Tenn.), Maurine Neuberger (D-Oreg.), and Philip A. Hart, (D-Mich.).

Should Protect Family in Shelter: Dr. Ramsey

A person has the moral right to protect his family fallout shelter from unprepared neighbors, declares Dr. Paul Ramsey, a Methodist theologian. He is chairman of Princeton University's department of religion, and gave his views on nuclear warfare in the November 15 *Presbyterian Life*.

"There is no obligation in Christian love for us to choose that all should die together because not all can survive together." He described as "disappointing and unstructured" the widespread criticism of similar views voiced by Father L. C. McHugh in *America*, national Catholic weekly.

Even so, under the present military reliance on massive deterrence, he said, any shelter system, public or private, is "contradictory and downright undesirable." The policy of massive deterrence is a bluff game, based on the assumption that neither side will use weapons so destructive that both will be wiped out.

Fallout shelters, then, would destroy



Methodist demonstrators, including a number of ministers, in San Francisco march.

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the delicate balance and imply that one side is preparing for a shooting war. Both sides must act, he explained, as though war is impossible, leaving their people unprotected as sort of a pledge of intention not to start a war.

What is needed, Dr. Ramsey went on, is a shift in national and military policy to an emphasis on limited and conventional weapons which can be used. Christians have actually hindered formation of this kind of policy, because of their "disguised pacifism" and unrealistic hope that "force is soon to be banished from human history."

Such Christians, he said, hard set against any kind of force, and those who disguise pacifism with hope that our dreadful weapons will never be used, "are finally unfit moral counselors in a world that needs better to hear how to use force justly for attainment of limited, legitimate, objectives."

Under a sounder military policy which includes greatly enlarged conventional weapons, shelters would be desirable, he said, since lives could conceivably be saved.

Extremists Demand Cancellation of Meetings

For alleged controversial and liberal positions of some of its speakers, a lecture series has been cancelled after protests from members of the John Birch Society, Conservative Americans, and other right-wing groups.

The Cardijn Center at San Diego, Calif. which promotes Roman Catholic teachings and organizations, had set eight programs, with approval of Bishop Charles F. Buddy.

He ordered them cancelled the evening before the second meeting on *The United Nations—Hope for World Peace*. About half the protests centered on that program, some on John Cogley, accused of being a "Catholic liberal" and member of the "left-wing" Fund for the Republic. He is on its executive staff, and is a former editor of *Commonweal*, Catholic lay weekly.

While lauding the Cardijn Center for its "splendid achievements" Bishop Buddy wrote in a letter distributed to the protesters "On the other hand, well considered objections of some 240 responsible citizens . . . compel respectful attention. It is refreshing to note so many people patriotic and alert to the dangers of communism."

The other programs were to have been on Christian unity, the lay apostolate, Pope Leo XII, and similar topics.

The nearby *El Cajon Valley News* charged the cancellation as "timid," and Lionel Van Derlin, San Diego TV newscaster, charged that calls protesting the series, made to radio-TV newscasters, had a "monotonous similarity" pointing to an organized campaign of intimidation.



Mr. Varner gives award to Dr. Buell, second from left. At left, Bishop Henley, second from right, Judge Balaban.

Hail Work with Cubans

For "conspicuous initiative and spiritual creativity" in aiding the Cuban refugees, 1,000 of whom still pour into Miami each week, White Temple Methodist Church has been given *Guideposts* magazine's annual church award.

In a ceremony at the church, the editor, Van Varner, lauded the congregation and its pastor, Dr. Harold E. Buell, for "opening hearts and pockets" to the Cubans' needs. Committees had been formed, and money, food, and clothing provided. "It seemed as if every church member was working."

Sunday school rooms were used for relief projects, an apartment in the church used for a men's dormitory. English classes were formed, and worship services in Spanish conducted by the Rev. Ornan Iglesias, the Cuban pastor White Temple has long supported.

Judge Henry L. Balaban, vice mayor of Miami, greeted the congregation in behalf of Mayor Robert King High, and a sermon was delivered by Methodist Bishop James W. Henley.

'Pensions—Big Business'

Pensioners are becoming "disciples of a stable economy" and a major factor in U.S. economic life, says the investment counsel for the Methodist Board of Pensions.

John M. Tittle, member of a Chicago law firm, addressed a Southeastern Jurisdiction regional pensions conference at Lake Junaluska, N.C., conducted by the general board.

He predicted that the laboring class will divide into those favoring a stable economy because of pensions, and those who would push the wage-price spiral up regardless of effect on pensions.

Pensions now cause many hardships, he stated, as older workers find it hard to get jobs because of the effect of their age on the company pension system. They affect mobility, as the worker thinks twice before taking another job and giving up his pension. Also, he said, once workers see the full impact of pensions, savings may drop as they regard the pension trust as savings.

Mr. Tittle said that some stock market experts fear pension trusts may get con-

tool of some companies as they can buy stocks in large blocks. However, at present they hold only about 4 per cent of all stocks, at present market values.

Reports to the meeting revealed that The Methodist Church pays about \$7 million a year under the Ministers Reserve Pension Fund, with 26 annual conferences fully in the plan and 28 partially so. Pension trusts of the General Board now total \$100 million.

MPH—Another Record Year

Methodist Publishing House printing presses at Nashville and Cincinnati hardly paused to recognize the fact, but on May 31 they had helped achieve the most productive year in MPH history.

The annual report was presented by Lovick Pierce, president and publisher, to the recent Board of Publication meeting in New York. Some 143,489,529 pieces of church school literature, and 80,502,000 church bulletins had been produced, he said, and 5.3 million books printed. Of the 109 book titles, eight became primary selections of major book clubs.

In the family of MPH printing presses, a new 193,000-pound baby quickly became big brother—a new offset, five-color press at Nashville which does the color pages of *TOGETHER*, among other items.

The Board of Publication meeting appropriated \$600,000 for retired Methodist ministers out of the \$27,581,509 net sales for the year.

Editors reporting included Dr. Henry Bullock, editor of church school materials; Dr. Scott Allen of *Central Christian Advocate*; Pat Beard, MPH executive vice president, for Dr. Emory Bucke, book editor; and Dr. Leland D. Case, editorial director of *TOGETHER* and *CHRISTIAN ADVOCATE*, nationally circulated to Methodist families, pastors, and other church leaders.

Wants Union of Churches

A "union without uniformity" for all U.S. Protestant denominations has been proposed by a Disciples of Christ leader.

Dr. Perry E. Greshman, the church's immediate past president, suggested during a series of unity programs in New York that "we call together all denominational leaders and declare the United Church of Christ in America now in existence . . . recognize that Christ is

Lord of all, beginning with the Church, and act accordingly."

Missions, benevolent homes, publishing houses, and pension funds would be merged, but local churches would still worship according to preference, he said.

Methodists and Urban Life

Dr. Robert C. Weaver, head of the Federal Housing and Home Finance Agency, will address the third national Methodist Convocation on Urban Life, set for February 20 to 22 in St. Louis.

About 1,100 church leaders and laymen are meeting to launch a nationwide Methodist emphasis on the inner city—one of the nine major thrusts of the quadrennium. Convocation sponsors are the Bishops Committee and the Division of National Missions Department of City Work.

The speakers include Bishop Marshall Reed of Detroit, Bishop Roy H. Short of Nashville, Paul Ylvisaker, Ford Foundation public relations director, and Dr. Andrew D. Holt, president of the University of Tennessee. Dr. Philip C. Edwards and Dr. Ernest V. May, directors of the department of city work, are helping to arrange episcopal area workshops to follow the convocation.

One project intended to reverse Methodism's retreat from the inner city is a Shepherd of the Streets mission for Washington, D.C.'s second precinct. Long known for its crime and social disorganization, the area is being visited by the Rev. Clifford C. Ham, lecturer on the urban church at Wesley Theological Seminary, along with four of his students.

The neighborhoods will be explored, and their residents asked about needs and what the church can do to meet them. A full scale ministry will follow.

Project chairman is the Rev. Theodore R. Bowen, with co-operation of several Methodist agencies and the Council of Churches.

Mark Mayflower Crossing

A plaque recalling a prison and church linked with the Pilgrims and the *Mayflower* has been installed under London Bridge as a gift of American Chapel.

Methodist Chaplain Francis L. Garrett, the latter's pastor, ministers to London's U.S. community. Since 1959 its Thanksgiving service has been donated to Pilgrims Chapel, destroyed in World War II and rebuilt in a low rental housing area.

The plaque notes the persecution, leading to the *Mayflower* journey, of John Greenwood and Henry Barrows, who founded the church from those imprisoned for refusal to obey the act of conformity of worship, and who with John Penry, a member, were martyrs for religious freedom. The plaque is near the former site of Clink Prison, where the parishioners had been kept.

people

DR. ABRAHAM VEREIDE, Methodist minister, director of International Christian Leadership, and founder of prayer breakfasts in Washington, D.C. and other cities—is honored by government and lay leaders on his 75th birthday.

DR. HELEN KIM, president of Ewha University, largest women's school in the world—has resigned under a new Korean age law. Her successor is DR. OK-GILL KIM, director of school affairs.

Two Methodists have received the National Council of Churches Shepherd's Award, given at the recent second National Conference on the Churches and Social Welfare—DR. ARTHUR S. FLEMING, former U.S. Secretary of Health, Education, and Welfare, and DR. KARL P. MEISTER, secretary emeritus of the Methodist Board of Hospitals and Homes.

MRS. J. RUSSELL HENDERSON, Little Rock, Ark.—named Christian Social Relations national chairman at the recent United Church Women convention in Miami Beach, Fla.

LENA MERENESS, director of children's work in North-East Ohio Conference—has become editor of *Church School* and *Sunday Night* at the Methodist Board of Education Editorial Division.

R. ROY KEATON, director general of Lions International—heads the Board of Lay Activities' new Section of Methodist Men, which steps up the status of men's work from that of a department.

The annual St. George awards for distinguished service to The Methodist Church—given to DR. JOHN O. GROSS, general secretary of the Board of Education, and EDWIN L. JONES, prominent Charlotte, N.C. layman.

DR. RAY BOND of Central Methodist Church, Skokie, Ill.—was among the four recipients of the 1961 Thomas J. Crowe awards for interracial justice, presented by Chicago's Catholic Interracial Council.

FLORENCE LITTLE, of the Southern Bell Telephone general accounting department, Atlanta—becomes treasurer of the Woman's Division of Christian Service.

F. RICHMOND LEONARD, manager of the Stoughton, Mass., branch of Boston's Norfolk County Trust Company—made budget director of the Division of World Missions.

BRUCE C. MOSHER, continuity and public service director at KRNT Radio and TV, Des Moines, Ia.—is in TRAFICO's department of radio and television with responsibility in radio and TV coverage.

dates of interest

DECEMBER 27-29—Regional Youth Christmas Convocation, Colorado Springs, Colo.
DECEMBER 27-JANUARY 1—7th Quadrennial National Methodist Student Conference, Columbia, Mo.
DECEMBER 31—Student Recognition Sunday.
JANUARY 3-5—General Board of Education, Cincinnati, Ohio.
JANUARY 5-6—Conference on Higher Education, Cincinnati, Ohio.
JANUARY 7-14—Universal Week of Prayer.
JANUARY 9-19—Board of Missions Annual Meeting, Buck Hill Falls, Pa.
JANUARY 11-12—Commission on Chaplains, Washington, D.C.

Methodist SC Division Outlines Peace Offensive

Coming out of grass roots requests that Methodist peace efforts be accelerated, a nationwide Race for Peace program has been given priority by the Board of Christian Social Concerns officers and staff.

In a called meeting early this month at Omaha, Nebr., its Division of Peace and World Order discussed the direction and expression to be given to this growing interest. Citing the present crisis as a critical challenge for all Methodists to become informed and effective peace-makers, it voted to commit aid toward a committed corps in each local church. Main functions would be to communicate its members' concern to others in the church, register Christian conviction in government, and sponsor peace missions to other nations.

The division also adopted statements commending Congress and President Kennedy for efforts in peace and disarmament.

Its chairman, Nebraska's Bishop Kenneth E. Copeland, called the rising interest of Methodists a "movement for peace, not a program," which could well be the spiritual awakening for which many dedicated Christians have been praying.

The division asked for leadership from the National and World Council of Churches, and urged the Council of Bishops and other Methodist agencies to assign top priority to the Race for Peace.

According to Herman Will, division general secretary, annual conferences which had started programs are Southern-California-Arizona, California-Nevada, and Oregon. Methodists in Rocky Mountain Area and in North Central Jurisdiction have asked for guidance.

Suggestions to local churches and conferences, from the meeting, include:

- Support of Methodist World Service program with special emphasis on world peace.
- January 14 as a nationwide *Methodist Covenant Sunday* for peace.
- Working on specified group community action projects, with 24-hour prayer vigils.
- Peace convocations for each episcopal Area.
- Petitions with 1 million signatures of Methodists, supporting the administration's goal of universal, total, safeguarded disarmament.

Public gatherings could be held, said the division's statement, to include world crisis briefing conferences, legislative institutes, and college student programs.

Discuss Church Education

Some 1,000 delegates, the largest number in its history, gathered in Chicago recently for the Methodist National Conference on Christian Education.

One topic of the group, representing

eight commissions and every phase of church education, was the general decrease in church school enrollments.

Dr. Howard E. Tower, TRAFCO associate secretary, premiered a new TV series *Breakthru*, on a 25-monitor closed circuit hookup. The 13 programs will begin on U.S. TV stations in January, and follow the drama-discussion format of the successful *Talk Back* series.

Dr. Harry G. Balthis, Virginia Conference education executive secretary, was elevated from vice president to president of the National Conference to succeed Dr. Merritt Dietterich of Baltimore. Dr. Harvey Potthoff of Iliff School of Theology, Denver, is vice president.

Dr. L. Harold DeWolf of the Boston University School of Theology scored the possibility that the U.S. might engage in hydrogen bomb tests to keep itself ahead in the "race of terror." It is hard for neutralist observers to believe the U.S. morally superior to the Soviet Union as far as nuclear bombs are concerned, he said.

Dr. Haskell M. Miller of Wesley Theological Seminary spoke of a primary issue as being effective expression of Christian life, brought into the corporate life of humanity in time to save "civilization." Said Dr. Campbell Wyckoff of Princeton Theological Seminary, "There is no island in the world anymore, and even if there were, the seething demands of new nations would require all our constructive thought and action."

The gospel is not adequate unless it can cope with this situation, he said, and "the community of fear eradicated and supplanted by a community of love."

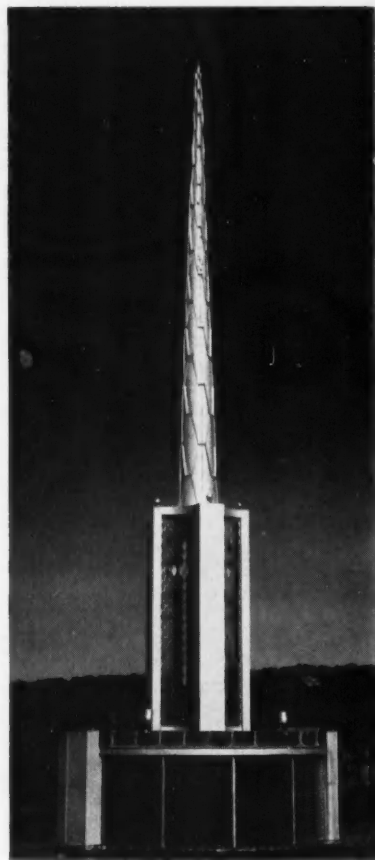
WCC Focus at Centenary

Around Centenary Church, opened in New Delhi last year to mark the 100th year of the Methodist mission in India, centers much of Methodism's interest in the World Council of Churches Third Assembly now being held in that city.

Its dedication was attended by India's chief Justice, by the U.S. Ambassador, and many government and church leaders. Methodist Bishop Charles Brashares of Chicago gave \$69,400 toward the building, and Bishop Gerald Kennedy of Los Angeles \$25,000.



The Rev. Hendrix Townsley, a D.S. and pastor at Centenary, greets Prime Minister Nehru on India's Independence Day.



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